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THE
CITY of
THE
SAINTS



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Book 1208





THE CITY OF THE SAINTS,

CONTAINING

VIEWS AND DESCRIPTIONS OF PRINCIPAL POINTS OF INTEREST IN

SALT LAKE CITY AND VICINITY;

— ALSO —

BRIEF SKETCHES OF THE HISTORY AND RELIGION
OF THE LATTER-DAY SAINTS.



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CONTENTS.

	PAGE.		PAGE.
PLAN OF THE CITY	6	THE DESERET MUSEUM	18
THE TEMPLE BLOCK	8	THE UTAH EXPOSITION BUILDING	19
THE TEMPLE	8	THE CITY HALL AND FIRE DEPART-	
THE TABERNACLE	10	MENT	19
THE GREAT ORGAN	11	THE NEW CITY AND COUNTY BUILDING	19
THE ASSEMBLY HALL	12	EDUCATIONAL INSTITUTIONS	20
STATUE OF PRES. BRIGHAM YOUNG	13	HOTELS	20
THE TITHING OFFICE	14	ZION'S CO-OPERATIVE MERCANTILE	
THE DESERET NEWS OFFICE	14	INSTITUTION	20
THE LION HOUSE AND THE BEE-HIVE		PLEASURE RESORTS	21
HOUSE	15	GARFIELD BEACH	22
THE VIEW FROM CAPITOL HILL	16	LIBERTY PARK	22
CITY CEMETERY	17	CALDER'S PARK	22
FORT DOUGLAS	17	HISTORY OF THE LATTER-DAY SAINTS	23
BRIGHAM STREET	17	RELIGION OF THE LATTER-DAY SAINTS	44
PUBLIC BUILDINGS	18	PARTIAL LIST OF MORMON PUBLICA-	
THE BOARD OF TRADE BUILDING	18	TIONS	67



THE CITY OF THE SAINTS.

SALT LAKE CITY, the metropolis of Utah Territory, is built at the foot of the Wasatch range of mountains, to the east of the valley of the Great Salt Lake. The country now known as Utah Territory was formerly designated on the map as a part of the Great American Desert. Previous to the year 1847 there was not even a town or village occupied by the white race within its borders. The site on which Utah's capital city is built was then a desolate waste, abounding only in sagebrush and alkaline swamps.

On the 24th day of July, 1847, Brigham Young at the head of 143 Mormon pioneers entered the valley through a gorge directly east of the city, now known as Emigration Canyon. This company of explorers camped upon the edge of a small creek which flowed from the mountains; and there they at once began to plow and plant the ground, it being decided that they should make this place their home. Four days after their arrival they also proceeded to lay out a city.

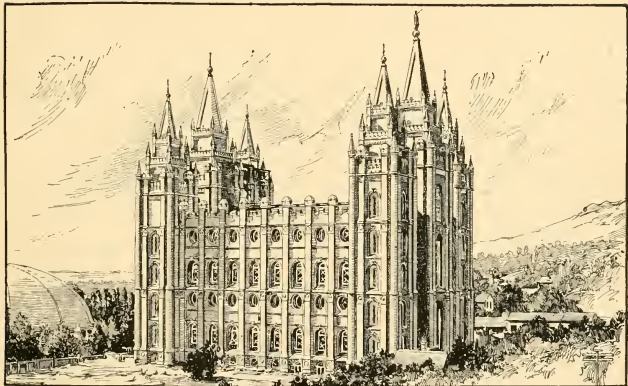
This pioneer band was an advance company of the religious body of worshipers known as Latter-day Saints, or more commonly as Mormons. On account of per-

secution for their religious belief, the Latter-day Saints were compelled to abandon their homes in Illinois and being driven from the confines of civilization, they were now seeking a place of refuge in the unknown western wilds.

PLAN OF THE CITY.

In laying out the city of Great Salt Lake as it was first called, it was decided to divide it into square blocks of ten acres each, separated by streets eight rods wide running from north to south and from east to west. Twenty feet on each side of the streets was reserved as side walks for pedestrians, and the remainder of the space left for vehicles. All that part of the city which is on a level grade is platted in this manner, while the part situated on the hillsides is divided into smaller squares, or, in some places, irregular-shaped blocks to conform with the lay of the land.

The square on which the Temple and Tabernacle are built was reserved for the purpose from the beginning, while the blocks surrounding it were divided into eight lots, of one and a quarter acres, and distributed one lot to each family for a home. The streets of the city are named in the following manner: The one running north and south on the east side of the Temple Block is called East Temple Street, or Main Street, it being the principal thoroughfare of the city. The streets east of this one and running parallel with it are numbered First East, Second East,



THE SALT LAKE TEMPLE.

and so on. The street on the south side of the Temple Square running east and west is named South Temple, and those streets running parallel with it are called First South, Second South, etc. The street on the north side of the block is North Temple, the next further north, First North, and so on. In the same manner the streets running north and south parallel with the west side of the Temple Block are West Temple, First West, Second West, etc. The circumference of the city at present is about sixteen miles.

Salt Lake City is very rapidly assuming the appearance of a first-class city, with all the modern conveniences and improvements. It is provided with water-works, over eighty miles of pipes being laid to supply water to all parts of the city. The streets are lighted with electric lights; and gas and electricity are distributed to all parts of the city for house lighting. The central portion of the city is also laid with sewer-pipes. The principal streets and side-walks are paved, and electric cars run to all parts of the city, as well as out in the suburbs in every direction. Telephone communication is available in all parts of the city, and connections are made with leading towns of the territory.

The altitude of Salt Lake City is 4,300 feet above sea level. The climate is very congenial. It is said to have the best combination of conditions favorable to health and happiness found in the world. While the summer months are quite warm, cool, pure breezes from the mountains modify the heat considerably, especially

from sundown till sunrise, making it possible to sleep very comfortably. The winters are not severe, and the country is entirely free from blizzards and cyclones.

THE TEMPLE BLOCK

is situated directly north of the business center of the city. It is surrounded by a wall 12 feet high, built of stone and adobe. This was erected nearly forty years ago, and now being somewhat worn and dull-hued does not appear attractive. It is anticipated that it will be replaced by a handsome iron fence when the work of laying off the grounds on the inside is completed.

The most imposing building within the enclosure, and the one which attracts the most interest of any in the city is

THE TEMPLE.

Ground was broken for this structure February 14, 1853, and the corner stones were laid on April 6th of the same year. It is built of solid blocks of native granite, quarried in Little Cottonwood Canyon, about 20 miles from the city. The walls at the basement are 8 feet thick, but they taper to 6 feet at the top. The total length is 180 feet, and the width 120 feet. The height of the east center tower from the ground to the top of the ball is 210 feet. The statue is $12\frac{1}{2}$ feet, thus the total height is $222\frac{1}{2}$ feet. The inscription on the east end reads:



THE TABERNACLE.

HOLINESS TO THE LORD,
THE HOUSE OF THE LORD.

BUILT BY THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

COMMENCED APRIL, 1853, COMPLETED, APRIL, 1893.

For a good many years all the rock that was used in the construction was hauled by ox teams, which operation was a very tedious and slow one. Since railroad communication has been established between the quarry and the block, the work has progressed much faster.

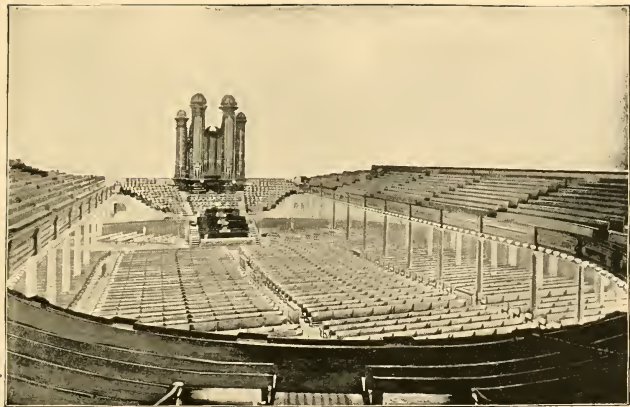
At each end of the building are three towers, (the center ones being higher than the others) which rise and form the spires. These spires terminate with ornamental finials made of hammered copper and covered with gold leaf. On each of these finials are six incandescent lights of 100 candle power each. The center tower on the east is surmounted by a statue of an angel blowing a trumpet. This statue is made of hammered copper and is covered with gold leaf. It is 12½ feet in height. A large assembly room is on the top floor of the building. In the four corner towers are circular stairways with steps of solid stone. These stairways have landings at various floors. The building when finished will be provided with two elevators.

The building is so arranged that it can be heated by either steam or hot water,

and will have a complete electric lighting plant, and this plant will furnish electricity for running fans for ventilation.

THE TABERNACLE

is situated directly west of the Temple on the same square. It is an oval-shaped building, with an arched roof, resembling the back of a tortoise. The roof rests upon 44 sandstone pillars, which surround the outside wall of the building, and has no central supports, being constructed after the style of a suspension bridge. It is composed of wooden trusses, the outer side being covered with metal and the ceiling made of lath and plaster. The building is 250 feet long, 150 feet wide and 80 feet high. It has twenty double doors, 9 feet in width, which open outward, thus enabling the vast congregation which it is capable of containing to get out of the building in a very few moments. Above each door and continuing on the same line along each side of the building are large windows, which furnish light and ventilation. In the roof, also, there are two large windows, which can be opened for ventilation. About 8,000 persons can be comfortably seated within the walls, but very frequently greater numbers are crowded in. The Tabernacle is remarkable for its acoustic properties. A person speaking in an ordinary tone of voice can be heard distinctly in all parts of the hall. When no congregation is present a low whisper or the dropping of a pin in one end of the building can be heard clearly at the opposite end 240 feet distant.



INTERIOR OF THE TABERNACLE.

THE GREAT ORGAN,

noted as one of the largest and finest toned in America, is situated in the west end of the Tabernacle. It is 30x33 feet in width and length, and 48 feet high. It is built of native timber, and constructed by local artisans. Mr. Joseph Ridges, of Salt Lake City, superintended its erection. Afterwards improvements were made to it by N. Johnson, Esq., another Utah artisan. The organ contains 67 stops, 3 key boards and 2,648 pipes, ranging in length from $\frac{3}{4}$ of an inch to 32 feet. Water power is used to supply the bellows with air. In front and on each side of the organ are seats for members of the choir, which numbers between four and five hundred singers. Prof. Evan Stephens is the choir leader, and Prof. Joseph J. Daynes is the organist. A juvenile choir of 1,000 voices occasionally furnish the music for divine service. To hear either choir, accompanied by the Grand Organ is a very enjoyable treat. Services are held in the Tabernacle every Sunday afternoon at two o'clock. Grand concerts are sometimes given in this great auditorium and such famous musicians as Patti, Thursby, Whitney, Theodore Thomas and Gilmore have appeared in them.

The building of this edifice, which was designed after a plan suggested by Brigham Young, was commenced in April, 1865, and completed in 1867. Since then it has undergone some changes and improvements, among which are the heating of it by steam and furnishing it with gas and electric lighting. The grounds

about the building are beautifully laid out in flower beds, lawns, shade trees, walks and fountains.

THE ASSEMBLY HALL

is located in the south-west corner of the Temple Block. It is 120 feet long by 68 feet wide, and 130 feet to the top of the central tower. Obed Taylor, Esq., was the architect for the building. The walls are of granite—the same kind as that used for the Temple. The interior is arranged similar to that of the Tabernacle with seats facing the west, in which end are situated the pulpits, the organ and the seats for the choristers. It also has a gallery running along the north, east and south sides of the interior. The ceiling is decorated with paintings illustrating temples built by the Latter-day Saints and incidents connected with the history of the people.

The Assembly Hall is heated with steam and lighted with gas. It is used for similar purposes as is the Tabernacle. Religious meetings not so numerous attended as those of the Tabernacle are usually held in this building; and on occasions of general conferences of the Mormon Church, which are held in April and October of each year, both buildings are open for service, as the Tabernacle is not capable of accommodating all who desire to attend. The Assembly Hall was completed in 1880, and cost \$90,000.



THE ASSEMBLY HALL.

Arrangements are now being made to have erected on the south-east corner of the Temple Block, a

STATUE OF PRESIDENT BRIGHAM YOUNG.

Besides the places of worship located on the Temple square, there is a Latter-day Saint meeting house in each of the twenty-three wards of the city. In these latter places Sabbath schools are held Sunday mornings at 10 o'clock, and meetings in the evenings. The Sabbath schools and meetings both in the wards and at the Tabernacle are open to the public, and visitors are always made welcome.

All the leading religious denominations are well represented in Salt Lake City, and most of them have suitable chapels and cathedrals of their own.

THE FIRST BAPTIST CHURCH is situated on the corner of Second West and Second South Streets.

THE EPISCOPAL CATHEDRAL on First South, between Second and third East Streets.

THE HEBREW TEMPLE B'NAI ISRAEL is on Fourth East between Second and Third South Streets.

THE SWEDISH LUTHERAN CHURCH is on the north-west corner of Fourth East and Second South Streets.

THE METHODIST EPISCOPAL CHURCH is situated on Third South, between East Temple and First East Streets.

THE PRESBYTERIAN CHURCH is on the corner of Second East and Second South Streets.

THE CATHOLIC CHURCH (Saint Mary's Cathedral), is on Second East between South Temple and First South Streets.

Opposite the Temple on the east side is

THE TITHING OFFICE,

a long, one-story and basement building, which was erected many years ago. The Presiding Bishop of the Mormon Church has an office here, and adjoining it are rooms and grounds for receiving, storing and disposing of goods paid in as tithing. The ancient Israelitish practice of paying one-tenth of their income to the Lord is adhered to by the Latter-day Saints. In case a man's income consists of the increase of his flocks or herds or the products of his farm, or articles he manufactures, it is optional with him to pay his tithing in cash or in the articles of which his income consists. That which is paid as tithing is used for several purposes: to build temples, or other places of worship; to support those whose time is devoted entirely to matters pertaining to the Church; to help the poor, and for other charitable objects.

THE DESERET NEWS OFFICE

adjoins the Tithing Office on the south, being situated on the corner of South and



THE LION HOUSE AND THE BEE-HIVE HOUSE.

East Temple Streets. THE DESERET NEWS is the oldest newspaper published west of the Missouri River, having been established in 1850. A daily, semi-weekly and weekly edition of the paper is issued. It is the official organ of the Latter-day Saints. East of the NEWS Office, near the south-east corner of the same block, are what are known as

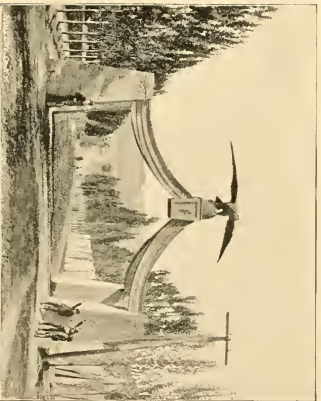
THE LION HOUSE AND THE BEE-HIVE HOUSE,

both former residences of Brigham Young. The first-mentioned building received its name from the sculptured figure of a crouching lion being placed over the front door as an ornament. The other house is surmounted with a carved bee-hive, the emblem of Utah, and from this receives its name. When these structures were erected they were considered quite pretentious buildings, but the many years that have since elapsed have brought about so many improvements of a better class that they now appear commonplace, and are merely of historic interest. They are still used as dwelling houses. Between the Lion House and the Bee-Hive House are the offices of the Presidency of the Mormon Church. Across the street south are the Gardo House and the office of the Church historian, the former a palatial building on the corner, and the latter a small adobe building to the west of it. Directly east of the Bee-Hive House is an old landmark known as the Eagle Gate, so named on account of its being surmounted by a carved eagle with spreading wings. Formerly it was the entrance to a toll road running up City Creek Canyon,

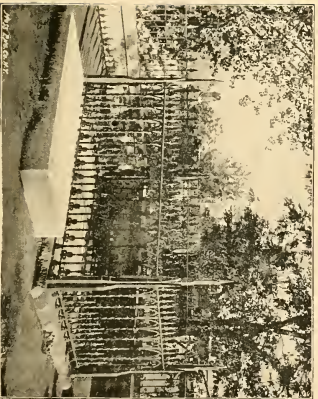
the canyon from which the chief water supply for the city is obtained. As you enter this gate the first house to the right is Brigham Young's school house, in which a private school for his children was once held. The first street to the right as you proceed northward leads up a hill, near the summit of which is Brigham Young's grave in an enclosure on the south side of the road. Until within late years it was the northern terminus of State Street (First East Street) or the State Road, a highway which runs sixteen miles to the south in a straight line. Recently the street has been graded the length of three blocks north where it strikes the south side of the Capitol Grounds, on Capitol Hill. It is anticipated that in the near future a handsome structure will be erected on Capitol Grounds for the use of the Territorial Legislature and for Territorial and Government offices.

THE VIEW FROM CAPITOL HILL.

From Capitol Hill a very beautiful view is to be had. At the beholder's feet lies the city with its broad streets, the side walks of which are lined with shade trees and small streams of clear water, and its many gardens and fruit trees looking like an immense park. To the south and south-west are innumerable farms which compose the suburbs of the charming city. To the west, and as far as the eye can see to the north-west stretches the Great Salt Lake, with its several mountainous islands. Look in any direction and visions of exquisite grandeur meet the



THE EAGLE GATE.



THE GATE OF BRITISH YOUTH.



FORT DOUGLAS.

eye. At the hour of sunset the sublimity of the scene is heightened considerably. East of Capitol Hill across City Creek, the stream which supplies the city with water, is Anderson's Tower, built as an observatory from which to view the surrounding country. A little over half a mile east of this latter point is the

CITY CEMETERY.

It is but a very short time since water was obtained for this burying ground, but of late many improvements have been made here, and a visit to the city of the dead will well repay one for the time thus spent. Adjoining the City Cemetery are the Hebrew and Catholic Cemeteries, and a short distance to the south-east is Mount Olivet Cemetery. Directly east of the latter is

FORT DOUGLAS,

a military post, established in 1862. It is on an eminence, and commands a fine view of the valley. The grounds surrounding the officers' quarters are nicely laid out in flowers, shrubbery, lawns and trees, and present a very attractive appearance. Military drill is conducted at the Fort daily. Returning from the Fort by way of South Temple or

BRIGHAM STREET,

one can take a look at some few of Salt Lake's fine residences, which, however,

are not confined to this street alone, as there are many others equally as handsome to be seen in other directions.

PUBLIC BUILDINGS.

Among the public buildings of Salt Lake might be mentioned that of the Utah University, situated on First North and Second West Streets. The Utah University is the leading educational institution of the Territory. In it are taught the higher as well as the common branches of learning. It is a public school, and the tuition is free to all residents of the Territory. Connected with the University is the Deaf Mute Institute, which is conducted in a very commodious building situated on the same square. The University Museum, in the University building, contains specimens of Utah minerals, flowers and animals, and a great variety of curiosities.

THE BOARD OF TRADE BUILDING,

the headquarters of the Salt Lake Chamber of Commerce, also contains a great variety of specimens of Utah products. Persons desiring information regarding the Territory and its resources can obtain it by writing to the secretary of the Chamber of Commerce.

THE DESERET MUSEUM,

situated in the Latter-day Saints College building, on First North and between



MAIN STREET, LOOKING SOUTH.

First and Second West Streets, is well worth a visit. Besides samples of Utah productions its cabinets contain rare curiosities from all parts of the world. Admission to the museum is free.

THE UTAH EXPOSITION BUILDING

occupies the square between Fifth and Sixth South Streets, and east of Sixth East. Here is held in October the annual Territorial fair, at which are exhibited all kinds of home productions, including works of art, manufactured goods, fruits, vegetables, horses, cattle, sheep, swine, poultry, etc. The Deseret Agricultural and Manufacturing Society conduct these exhibitions, and award medals, diplomas and prizes for the finest specimens in the various classes of exhibits.

THE CITY HALL AND FIRE DEPARTMENT

are on First South, a short distance east of First East Street. Here are the various offices of the municipal authorities, and the head-quarters of the Salt Lake Fire Brigade. Branch stations of the Fire Department are situated in other parts of the town. The Fire Department is well equipped with modern appliances for extinguishing fires with despatch.

THE NEW CITY AND COUNTY BUILDING,

now in course of erection, will be one of the finest structures in the Territory when

completed. It is being built on Washington Square, on the east side of State Street, between Fourth and Fifth South. When finished it will be occupied by the City and County officers, in place of the buildings they now occupy—the City Hall and County Court House, both of which are old buildings, and inadequate to the present needs of the rapidly growing City and County.

EDUCATIONAL INSTITUTIONS.

Aside from the Utah University, Salt Lake has thirty public free schools in the twenty-three wards of the city, all under the control of the city School Board. There are also more than a dozen private schools in the city.

HOTELS.

The leading first class hotels of the city are:

THE TEMPLETON, opposite the south-east corner of the Temple Block.

THE KNUTSFORD, corner of Third South and State Streets.

THE CULLEN, on Second South just west of Main.

THE MORGAN, on First South, between West Temple and First West.

THE WALKER, on Main Street, between Second and Third South.

The leading mercantile house of the city is

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION,

the offices and salesrooms of which are situated a few doors south of the Hotel



ZION'S CO-OPERATIVE MERCANTILE INSTITUTION

Templeton. Z. C. M. I., as its title is abbreviated, carries about \$1,250,000 worth of stock. It has branch houses in various parts of the Territory. Connected with this immense establishment is a shoe factory which joins it on the north and extends to the front of South Temple Street. The main building, exclusive of the factory is 100x300 feet, three stories in height, with basement, and an addition 60x100 feet one story high recently added. This establishment as its name implies, is conducted on a co-operative plan, the stock of which is held by a large number of shareholders. It was projected in 1868.

There are in the city quite a number of fine business blocks, prominent among which are the Constitution Building, opposite Zion's Co-operative Mercantile Institution; the McCornick Bank Building, on the corner of Main and First South Streets; on the corner of Second South and West Temple Streets the Dooley Building and Post Office; the Commercial Bank Building, on the corner of Commercial and Second South Streets.

PLEASURE RESORTS.

On the corner of State and First South Streets is situated the Salt Lake Theatre, one of the best appointed and elegantly furnished temples of the drama to be found in the West. It was erected in 1862. Previous to that time the building known as the Social Hall, situated a short distance north of the Theatre was used for giving musical and dramatical entertainments.

GARFIELD BEACH.

is on the shore of the Great Salt Lake, about eighteen miles west of the city. In the summer time this is the most popular pleasure resort in the Territory, indeed its fame is world-wide. As many as ten thousand people have been there during one day; and in one season several hundred thousand persons visit the beach. The bathing here is unequaled anywhere. The water holds so much salt in solution that a person can float on its surface like a cork. The bath is also considered very healthful. The U. P. Railway runs several trains to the lake daily during the warm season. Other resorts on the lake shore are being fitted up, and other railroads are being built from the city to these resorts.

LIBERTY PARK

is within the city limits, towards the south-east corner of the town. It contains 110 acres of ground laid off in shade trees, grass plats, etc., surrounded by a carriage drive. It is free to the public.

CALDER'S PARK

is a short distance south of the city, and is reached by electric cars. It is a beautiful, shady retreat, in the center of which is a lake of spring water. Boating, dancing and picnicking are the amusements carried on here.



PAVILION AT GARFIELD BEACH, GREAT SALT LAKE—On the Union Pacific System.



PELICAN BAY, GUNNISON ISLAND, GREAT SALT LAKE - Reached via the Union Pacific System.



WEST SHORE OF ANTELOPE ISLAND, GREAT SALT LAKE—Reached via the Union Pacific System.

HISTORY OF THE LATTER-DAY SAINTS.

The Latter-day Saints, or Mormons, as they are frequently but erroneously called, are a religious, worshipping community, principally located in Utah, and adjoining States and Territories whose collective title is the Church of Jesus Christ of Latter-day Saints.

In giving a brief review of the history of this people, it may be as well to commence with the following sketch written by Joseph Smith, the man, who, under God, was the founder of the Church. Being requested by the editor of the Chicago *Democrat*, in 1842, to furnish a sketch of the "rise, progress, persecution and faith of the Saints," he wrote as follows:

"I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A. D. 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

"My father was a farmer and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon enquiring upon the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society, they referred me to one plan, and another to another, each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could

not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if He taught one society to worship one way, and administer in one set of ordinances, He would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, 'If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light, which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His church and kingdom. And I was expressly commanded to 'go not after them;' at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me.

"On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden, a light like that of day, only of a far purer and more

glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fullness, to be preached in power unto all nations, that a people might be prepared for the millennial reign.

"I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

"I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received

many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold. Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

"Through the medium of the Urim and Thummim I translated the record, by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had

been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made His appearance upon this continent after His resurrection, that He planted the gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same Priesthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon.

"As soon as the news of this discovery was made known, false reports, misrepresentations and slander flew, as on the wings of the wind, in every direction;

the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

"On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized in the town of Fayette, Seneca County, State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and, though weak, they were strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last-named State a considerable settlement was formed in Jackson County; numbers joined the Church and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circles and throughout our neighborhoods; but as we could not associate with our neighbors—who were, many of them, the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of

justice—in their midnight revels, in their Sabbath breaking, horse racing and gambling, they commenced at first to ridicule, then to persecute, and, finally, an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

* * * * *

"Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which, on application to the authorities, we found to be too true, and after much violence, privation and loss of property, we were again driven from our homes.

"We next settled in Caldwell and Daviess Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, for in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc. Many of our people were murdered in cold blood, the chastity of our people was violated, and we were forced to sign away our property at the point of the sword; and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander, as exiles on the earth, or to seek an asylum in a more genial clime and among a less barbarous people. Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute.

* * * * *

"In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity." * * *

The persecution, suffering and slaughter to which the Saints had been subjected during the twelve years then past of their existence as a Church, are scarcely more than hinted at in the foregoing sketch. The spirit of bitter opposition which was aroused among Joseph Smith's acquaintances as soon as he made known that he had been visited by heavenly beings followed him unrelentingly throughout his life. No less than thirty-nine times was he arrested and placed upon trial on various charges made by his enemies, and yet in no instance was he proved guilty of any crime. Nor did the persecutions of him and the Saints cease after they had fled to and found temporary refuge in Illinois. In poverty and suffering they located principally in Hancock County of that State. By their energy and perseverance they built up a prosperous city called Nauvoo, beautifully situated in a bend of the Mississippi River. Their numbers rapidly increased; the work of proselyting was carried on vigorously; their missionaries extended their labors to Europe, and thousands there joined their ranks and flocked to Nauvoo. The city was incorporated, with a liberal and comprehensive charter, by act of the State legislature; the militia was organized, also under charter of the legislature, as the "Nauvoo Legion," with Joseph Smith as lieutenant-general, and in time it became a finely disciplined body of troops, about five thousand strong. Many beautiful and substantial buildings were commenced, the crowning one of which was a magnificent temple, in which to

perform certain religious rites of the Church. But the demon persecution still followed the Saints. Their old Missouri enemies exerted an influence against them in Illinois and the spirit of bloodshed was soon as rife in that State as it had been in Missouri.

The turf had hardly time to form over the graves of the victims of Missouri vindictiveness before the leaders of the Church, Joseph and Hyrum Smith, were assassinated in Carthage jail, while in the hands of the officers of the law, and under the pledged protection of Thomas Ford, the Governor of Illinois.

As there was no cause of legal action against them, a mob of State troops were permitted, by the passive treachery of the State executive, to answer the ends of premeditated violence. This occurred on the 27th of June, 1844, less than six years after the expulsion from Missouri.

Thus died by the hands of assassins the most remarkable man of the age—a martyr to the principles of salvation which he established upon the earth!

After the death of the Prophet, the leadership of the Church devolved upon the Apostles, with Brigham Young as their President. The work on the temple was continued and vigorously pushed. The population of Nauvoo rapidly increased, and the number of good dwelling houses and public buildings was greatly augmented. The land in the surrounding country, through the indomitable energy and untiring industry of the Saints, produced in abundance the

means of subsistence. All this did not suit the enemies of the Saints, who were eager for spoil, and had hoped to see the people abandon their property as they had done in Missouri, and flee for their lives. And that they might be compelled to do so, the most fiendish plots were laid and barbarous means adopted to blacken the character of the Saints and make them appear abominable in the eyes of the public. Houses were burned, stock run off, and various other atrocities committed by the mobocrats, in the outlying and thinly-settled districts of the county, and reports circulated far and wide that the Mormons were the guilty parties. Public indignation was soon aroused, and people on every hand were ready to wreak vengeance on the Mormons, without stopping to investigate the stories. The Saints were in reality the sufferers; theirs were the houses burned, and the animals killed or stolen, and every day found them fleeing to Nauvoo for protection. Appeals to the Governor were vain; the State troops stationed in the county were no protection; attempts of the Saints to get the truth before the public were useless, as the thousand-tongued lies traveled so much faster.

Left defenseless in the hands of their enemies, the treachery that had brought the Prophet and Patriarch of the Church into the power of their assassins followed up the people. Nauvoo itself was repeatedly threatened, and the citizens were almost worn out with standing guard at night for its protection.

Hoping to secure immunity from persecution, the Saints finally agreed with the mob to leave the State in the early spring, the mob on their part promising to allow them to remain until that time in peace and give them a chance to dispose of their property.

The mob, however, became reckless and impatient, and anxious to drive out and despoil the Saints. The leaders of the people saw that their removal could not safely be deferred until spring, and so captains of companies were designated, and those who could get ready were organized for traveling.

The fleeing Saints began crossing the Mississippi River into Iowa on the 4th of February, 1846.

As the Saints crossed the Mississippi River they formed a camp on Sugar Creek, nine miles beyond, and every day added many new arrivals from Nauvoo. They left the city about as fast as they could be ferried across the river.

On the 25th of February, the companies began to remove westward from Sugar Creek. The remainder of the winter and the early spring were occupied in slow and painful traveling across Iowa, to the Pottowatomie Indian lands, on the Missouri River.

When it would seem as though the struggling Saints had all they could do, to contend for existence with their untoward surroundings, Captain James Allen

of the U. S. army, arrived in their camps, with a demand from the general government for a battalion of volunteers to serve in the Mexican war.

That this was not an act of necessity on the part of the government is evident from the prosperous condition of the nation at that time, and from an assertion made by Captain Allen publicly that there were hundreds of thousands of volunteers ready in the States.

Husbands parted with wives, fathers with children, and brothers with sisters, in camps by the wayside, where tents and wagon covers partly sheltered them from the elements. The battalion reached Fort Leavenworth, preparatory to its march across the continent, on the first day of August. It numbered about five hundred and forty men.

True to the self-sacrificing policy pursued by the Saints in their previous migrations, of the better able helping the poor, those who had reached Western Iowa made constant efforts to assist their less fortunate brethren who remained at Nauvoo to follow them.

On account of the better circumstances of the people, the loss of property was greater in the Nauvoo than in the Missouri persecutions. While the loss of life by direct violence was perhaps less, the subsequent loss was great, on account of the long period of destitution and hardship occupied in journeying to the only shelter left them—the mountain deserts.

One thousand lives were probably sacrificed in the Nauvoo exodus and in the journey to the Rocky Mountains. The bones of the Mormon dead are scattered along from the Mississippi River to the shore of the Great Salt Lake, and scarcely a monument is now left to relate its sad tale of bereavement or tell the name of the departed.

The culmination of the Nauvoo exodus was designed by the Church authorities, from the beginning, to be the colonization of some remote and unoccupied portion of the United States, where no white men would have a priority of right. No sacrifice of wealth or comfort was considered too great to get beyond the reach of mobs and persecution. This object was never lost sight of, either by the leaders of the Church or the people who composed it.

Early in the year 1847, captains were appointed to organize and lead companies to the Rocky Mountains. In the spring President Brigham Young started west with one hundred and forty-three pioneers, in search of a suitable place to permanently locate the camps of the latter-day Israel. No one of the company knew anything of the country over which they expected to travel.

They were led by the inspiration of the Almighty to Great Salt Lake Valley, where they arrived on the 24th of July. They made a new road for six hundred and fifty miles, and followed a trappers' trail for nearly four hundred miles.

With about four hundred Saints, Salt Lake City was commenced by erect-

ing a fort occupying ten acres of land. The Twelve Apostles then returned to Winter Quarters to help out their families.

In the fall of 1847, about seven hundred wagons, laden with families, arrived in Salt Lake City. In the meantime the Mormon Battalion had been discharged at Los Angeles, on the Pacific coast, one year from the date of their enlistment, without means to enable them to return to their families and friends. They had marched from Council Bluffs to San Diego, a distance of two thousand and thirty miles. Much of the route was over an unexplored, forbidding desert. The sufferings of men and animals, from want of food and water, were most terrible.

The arrival of this battalion on the Pacific coast was opportune to the government, as it was just in time to prevent the re-occupation of California by the Mexicans, or perhaps its passing into the possession of Great Britain; and the credit of accomplishing for the American arms a march of infantry without a parallel in history, and saving thereby an empire to their country, is justly due to the Mormon Battalion.

When Salt Lake Valley was first colonized, it was Mexican soil. At the close of the war with Mexico, in 1848, it was ceded to the United States. Soon afterwards a provisional government was organized and a State constitution adopted by a convention, under the name of "The State of Deseret." Under its provisions counties were organized, towns incorporated and bridges con-

structed across some of the principal mountain streams. New locations were explored, settlements made, and energy and economy rapidly developed the latent resources of the desert.

In Septemebr, 1850, Congress provided a Territorial government for Utah, and Brigham Young was appointed Governor of the Territory by President Millard Fillmore.

At the first session of the Territorial Legislature, held in 1851-2, in Salt Lake City, memorials to Congress were adopted, praying for the construction of a national central railroad and a telegraph line from the Missouri River, *via* Salt Lake City, to the Pacific coast. No response being made to the petition, the Legislature continued to memorialize Congress from time to time upon these subjects.

Finally, in 1861, a telegraph line was constructed, connecting the Atlantic and Pacific coasts, and the great continental railroad became a reality in 1869.

In 1855 the proper measures were adopted for the admission of Utah into the Union as a State, and the same process has been repeated at intervals up to the present time, but all in vain. The prejudice against the people of Utah on account of their peculiar religious views and practices has been so strong that their petitions have been ignored by Congress, although the population of the Territory has been large enough for more than twenty-five years to entitle it to a State government.

In the beginning of 1857, Judge W. W. Drummond, a man more noted in his official capacity among the Saints for his bold licentiousness than for any good qualities, having returned to the States, raised a great excitement by representing that the people of Utah were in open rebellion against the government. Without proper consideration of the case, the national leaders determined to send an army to Utah. In July, Alfred Cumming, of Georgia, was appointed to succeed Brigham Young as Governor.

On the 24th of July, the 10th anniversary of the arrival of the Pioneers in Great Salt Lake Valley, news reached Salt Lake that General Harney, with a force of two thousand infantry, and a proportionate number of artillery and cavalry, had been ordered to Utah, and that the object was to suppress the Mormons.

As the "Army of Utah" approached, about 1,500 of the Territorial militia were sent out to reconnoitre, and occupy the road in the gorges of the Wasatch range. Some successful raids were made on trains and cattle herds, without the shedding of blood, and the "Army of Utah" concluded to winter at Fort Bridger, 115 miles east of Salt Lake City. The object of Brigham Young was accomplished. The enthusiasm of the army would have time to cool in the frosts and snows of a mountain winter, and it was hoped that, in the meantime, the general government would discover the terrible error it was committing.

The utmost harmony existed between the people and their leaders. This beginning of a great sacrifice was the spontaneous act of the people. No force was necessary but that of past experience to impel them to desolate their homes, and again hide up in the mountains and deserts. They were preparing for the worst—to leave behind them a wilderness, where their sacrifices and labors had created cities and villages and made fruitful fields. But God accepted the heart-sacrifice of this stricken people before the consummation of its stern possibilities.

That old-time friend of the Saints, Col. Thomas L. Kane, penetrating Utah *via* Southern California, suddenly appeared on the stirring scene. At once, and without even an attendant, he entered the camp of the "Army of Utah." There, in a series of personal interviews, he so far persuaded Governor Cumming of the false position the general government had assumed, as to induce him to visit Salt Lake City. With a servant each they left the "Army of Utah," and arrived in Salt Lake City on the 10th of April, with an escort of Mormon militia whom they had accidentally met on the way.

Governor Cumming reported at Washington his arrival, and also that he was everywhere treated with "respectful attention." He found no Mormons in rebellion against the government, and soon learned that the reports which had induced the government to send a military expedition to Utah were mere fabri-

cations. Soon afterwards President Buchanan did what should have been done before commencing military operations against Utah—sent commissioners to learn the condition of affairs.

These commissioners and the leaders of the Saints arrived at a peaceable solution of pending difficulties, and the "Army of Utah" entered Salt Lake Valley and located Camp Floyd, some forty miles from Salt Lake City. This force remained at Camp Floyd until the autumn of 1861, when it returned to take part in the contest between the North and the South. Camp Floyd was broken up, and the large amount of military stores accumulated there were disposed of to the people at merely nominal prices. The army in one respect proved a great blessing to the Saints in supplying many of their necessities at a very low rate.

In October, 1862, Col. P. E. Connor came into the Territory with a force of California volunteers, and located Camp Douglas, in a commanding position near Salt Lake City.

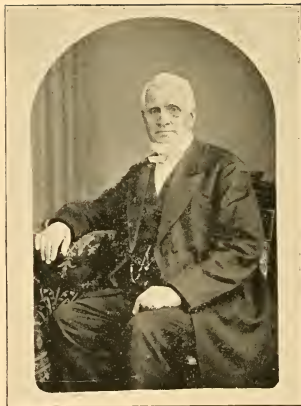
From the first settlement, of the Territory, there was no evading the necessity of developing its agricultural resources. The amount of time, labor, and expense required to bring food of any kind into the Territory, compelled the people to produce from the elements the necessities of life, or perish. The example and counsels of Brigham Young and his associate leaders of the Church,

were a constant stimulus to the energies of the people to supply food and clothing by their labors. This wise policy laid the foundation for permanent prosperity.

When the time came for the development of the vast mineral resources of Utah, the miner found the means of subsistence easily available. Through his labors and the necessary outlay of capital in the development of mining enterprises, agricultural and manufacturing industries are being stimulated, and these multiplying interests are being blended together with harmony and profit.

In the building of the Continental Railway, connecting Omaha and San Francisco, President Brigham Young was a heavy contractor. The labors of the Saints, and the food supplies they furnished, were very important factors in its construction.

Not least among the difficulties of settling the valleys of Utah, when the Saints first came here, was that presented by the roving bands of Indians, who claimed the country by virtue of primary possession. The policy that "it is better to feed than to fight Indians," was adopted by the Saints when first they came in contact with them, and it has been followed up ever since, although they have suffered severely at times from Indian outrages. The Saints have spent thousands of dollars in thus feeding and trying to reclaim the Indians; they



PRESIDENT JOHN TAYLOR.



PRESIDENT WILFORD WOODRUFF.

have spent thousands more in carefully guarding their settlements against the incursions of hostile Indians when they might, if they had been so disposed, have followed them into their mountain retreats and exterminated them.

The colonizing propensities of the Saints have kept pace with their growth. They are spreading out on the "backbone" of the continent, building cities, and turning deserts into fruitful fields and gardens. Brigham Young, who, during their chequered life of adversity and prosperity, served as the leader of the Saints for thirty-three years, died on the 29th of August, 1877. His great executive abilities can never be questioned as long as the Nauvoo exodus, and the colonization of the American desert remain recorded facts in history. His life was evidently a successful one. The results of his life's labors designate him as one of the great men of the nineteenth century.

After his death, in accordance with a precedent established after the death of the Prophet Joseph, and also in keeping with a primary law of succession, the Twelve Apostles became invested, *de jure*, with authority to lead the Church. With John Taylor at their head, they at once assumed the functions of the Presidency. They were sustained by a unanimous vote of the people, assembled in a general Conference.

Three years later at the October conference, John Taylor was unanimously sustained as President of the Church, with George Q. Cannon and Joseph F.

Smith as his counselors. President Taylor died on the 25th of July, 1887, and was succeeded by Apostle Wilford Woodruff as President, who chose the same men, Messrs. Cannon and Smith, as his counselors.

RELIGION OF THE LATTER-DAY SAINTS.

THE religion of the Latter-day Saints consists of doctrines, commandments, ordinances and rites revealed from God in the present age. They are not taken from the Bible, but nevertheless are in complete harmony therewith. The first principle of that religion is faith in God and in Jesus Christ; the next is repentance from all sins; then follows baptism for the remission of sins, as a preparation for the gift of the Holy Ghost, bestowed by the laying on of hands by men having authority from heaven to administer in these sacred ordinances. Obedience to these principles is necessary to membership in the Church of Jesus Christ of Latter-day Saints.

Faith in God is the beginning of religion, because no one will attempt to approach the Deity or serve Him in any way without believing in Him. Connected with this is faith in Jesus Christ as the Son of God and the Savior of mankind, because the Father is to be worshiped in the name of the Son, and through Him comes all blessings from the Father. All things created are of God by and through His well-beloved Son. This faith comes through the



PRESIDENT GEORGE Q. CANNON.



PRESIDENT JOSEPH F. SMITH.

authorized preaching of the word of God— the gospel of Jesus Christ. In this is proclaimed the true character of Deity. That He is the Father of the human family. That men are in His image and likeness because they have sprung from Him. Therefore He is an individual, not a mere essence without form. God is a spirit, but so is a man. And as the spirit of man is an entity and clothed in an earthly body, so God is a person dwelling in a spiritual body. Jesus is in His express image and likeness, and the first born of all the sons of God in the spirit, while He is the Only Begotten in the flesh. These glorious and exalted Beings, with the Holy Ghost, which is a spirit diffused throughout the universe, form the eternal and Almighty God-head.

Faith in God and in Jesus Christ truly aroused in the soul, repentance follows as its first-fruits, because the conviction of sin springs from the perception of God's existence and authority, and man's unworthiness, and the desire and determination are brought forth to turn from evils and transgression to righteousness and obedience. Sorrow for sin is but the beginning of repentance; in its completeness there is a fixed resolve to do right and avoid wrong in future.

Repentance does not of itself bring remission of sins, any more than ceasing to contract debts liquidates personal liabilities. Christ died that remission of sins might come to all men through their acceptance of His atonement and obedience to its conditions. Baptism, or immersion in water by one authorized of God to

administer it, is ordained to convey the remission of sins that comes through the shedding of Christ's blood. The repenting believer, having died to sin, is buried in the water in the name of the Father, and of the Son, and of the Holy Ghost, and brought forth again. Thus he is buried with Christ in baptism and is born again of the water, coming forth unto newness of life. Being purified from sin he is prepared to receive the Holy Ghost, which dwelleth not in unclean tabernacles. This gift is conferred upon him by the imposition of hands. Men having authority from God to do so, lay their hands upon his head and confirm him a member of the Church of Christ, imparting to him the gift of the Holy Ghost. This is a witness to him of his acceptance with God, the remission of his sins and the truth of the religion he has obeyed. And this also is a testimony to him of the divine authority of those who taught this gospel and administered its ordinances to him.

All persons of every age and race and tongue who obey this form of doctrine receive of the same Divine Spirit. This brings them to a unity of the faith and makes them, so far, of one heart and mind. It brings forth the fruits of love, joy, peace, patience, brotherly kindness and charity and confers spiritual gifts such as healings, miracles, tongues, the interpretation of tongues, discernment, visions, dreams, prophecy, revelation, etc. These confirm the faith of the members of the Church and give them pleasure and satisfaction. By continuing

in holiness before the Lord they approach nearer and nearer to Him and continually learn more of His ways, thus growing in grace and in the knowledge of the truth.

Children who have not arrived at the years of accountability cannot receive baptism. Faith and repentance are essential forerunners of this ordinance. They cannot believe, and have nothing to repent of. They have no personal sins to be remitted, therefore baptism is not necessary in their case. But they are taken to the Elders and are blessed and named; and, when eight years old, having been instructed in the first principles of the gospel, they may exercise faith, be brought to repentance and then baptized in their youth and become members of the Church of Christ. Infant sprinkling is wrong and displeasing in the sight of God because entirely unauthorized by Him.

Authority to administer in the name of the Deity must of necessity come from God. This involves revelation. There having been no communication with heaven for hundreds of years, since the ancient apostles fell asleep men having ceased to expect revelation, the world was without divine authority to administer gospel ordinances until Joseph Smith, being ordained under the hands of heavenly messengers was duly authorized to baptize for the remission of sins, confer the Holy Ghost by the laying on of hands and administer all other ordinances belonging to the gospel. By John the Baptist, he was ordained to the

lesser or Aaronic Priesthood, and by Peter, James and John, to the higher or Melchisedek Priesthood, receiving the holy Apostleship and the keys of the kingdom with power to seal on earth so that it might be sealed in heaven. The following epitome of doctrine was arranged by him and is a sufficient declaration of the chief tenets of the religion of the Latter-day Saints:

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins,,and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of

Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

RESURRECTION AND ETERNAL JUDGMENT.

Among the leading principles of the Latter-day Saints' faith are the resurrection of the dead and eternal judgment. The revelations of God to the Church unfold not only the doctrine of life after death—the life of the spirit when the body is dead, but of the future resuscitation of the body without which the individual would be imperfect. Death came into this world through transgression. The law of God is the law of life. Sin is the transgression of the law. The wages of sin is death. Christ's blood was shed for the remission of sin. He is "the Lamb of God that taketh away the sin of the world." As in Adam all die, so in Christ shall all be made alive. Death is universal, so will be the resurrection. The remedy is as great as the disease; the redemption is as broad as the fall.

Jesus holds the keys of the resurrection. Immediately after His own resurrection others were raised from the dead and appeared to the disciples in Jerusalem. When Jesus comes in the clouds of heaven to reign as King of kings and Lord of lords, He will call forth from the tomb the sleeping dust of His

Saints; their spirits and bodies will be re-united and being quickened by the eternal Spirit and not by corruptible blood they will be immortal and incorruptible. Their bodies will be tangible though spiritual. The dead in Christ will rise first. They who have been planted in the likeness of His death, being buried unto Him in baptism, will be in the likeness of His resurrection and have glorified bodies which will be celestial.

After the great millennial day—a thousand of our years—has passed, the rest of the dead, every one in his order, will be brought forth and be judged according to his works. The just who knew not the gospel of Christ in the flesh will precede in the resurrection those who were unjust. But all the race, in their bodies, will appear before the judgment seat and render account for every earthly act not remitted through the ordinances of the gospel. Eternal justice mingled with mercy will govern the judgment. Some will eventually inherit the terrestrial glory, and others the telestial glory. There is one glory of the sun, which is celestial; there is another glory of the moon, which is terrestrial; there is another glory of the stars, which is telestial, and as one star differs from another star in glory, so will it be in the resurrection and redemption. Last of all are the sons of perdition who inherit no glory, but, having sinned against light and knowledge, perverted the power bestowed upon them to reach the celestial, turned from light wilfully into darkness, and committed the

unpardonable sin, they will go away into outer darkness with the devil and his angels and suffer the second death.

Justice and judgment will thus be dealt out to all by Him who is eternal. Christ's work of redemption will be perfected. Everything saveable will be saved. Nothing that the Father hath given Him will be lost. But there are many mansions in the heavenly kingdom, and each redeemed soul will dwell in that condition for which it has been fitted by probation and experience. The righteous of every age, the Saints of former and of latter days, will dwell in the presence of the Father and the Son and be like them in glory and power and majesty and dominion, having the keys to all the heights and depths of things both temporal and spiritual. And all others of all nations and periods will find their level and place in the eternal kingdom—though not in the immediate society of the exalted ones—where they can enjoy an existence, bow the knee to the King of kings and serve Him who is over all, the light and the life, the joy and the glory of all things for ever and ever.

TITHING.

The Church of Jesus Christ of Latter-day Saints is financially sustained by tithes and offerings. Tithing is enjoined upon all its members by divine commandment. Yet it is a free-will offering. The law of tithing in its fullness

requires the surplus property of members coming to Zion to be paid into the Church as a consecration, and after that, one-tenth of their interest, or increase, or earnings annually. This is to be holy unto the Lord, to be used for the benefit of the poor, the widows and the fatherless, the building of temples and other sacred edifices, the support of those engaged in Church business and for general Church purposes. There are no salaried preachers in the Church. Every man holding the priesthood is expected to be ready to act in his office at home or abroad without pay. But men who are engaged in business pertaining to the Church which, by taking up all or most of their time, prevents them from engaging in business for their own support, are sustained from the tithing fund as determined by the proper authorities.

The payment of tithing is a duty enjoined as much upon the leaders of the Church as upon its members. No one in the Church is exempt from it; yet it is not compulsory but is a privilege, and every one is placed upon his honor, for it is a matter between himself and his God. It is paid to the Bishop who must render a strict and detailed account of his receipts and disbursements, and the whole financial system, in the hands of the Bishopric, is supervised and directed by the trustee-in-trust, an auditing committee investigating and reporting the accounts periodically to the Church in conference assembled.

The payment of tithing is an acknowledgment of the proprietary rights of

Deity as the Lord of the manor. The earth is the Lord's and the fullness thereof. He requires the tenth of the increase to be used under His authority for His Church and Kingdom.

Offerings are received by the free gift of the donors for the building of temples, the gathering of the poor from all parts of the earth, the erection of houses of worship and other worthy objects. The first Thursday of each month is set apart as a fast-day when meetings are held in the several wards or branches of the Church and offerings are received for the benefit of the poor that no one may lack for the necessities of life. The support of the indigent is one of the special obligations of the Church.

CONTINUED REVELATION—BAPTISM FOR THE DEAD.

One of the chief characteristics of the religion of the Latter-day Saints, distinguishing it from all others in Christendom, is its doctrine of continued divine revelation. They claim that God has spoken from heaven to Joseph Smith, that angels have descended from heaven to earth in the nineteenth century, and that revelation and inspiration are yet enjoyed and will be continued. All the doctrines briefly enunciated above have been received in this manner, and since their revelation, others have been communicated from the same source. Thus the religion of the Latter-day Saints is progressive. It cannot be defined in a written creed. It

is added to by the revelations of God as the capacities of the Saints enlarge and the needs of the Church increase. Divine direction is also given according to the varying circumstances of the people of God individually and as an organization. Every member of the Church is entitled to the blessings of divine communion and revelation for his or her own comfort and guidance. Revelations for the whole Church are only given through its President, who is its earthly head and holds the keys of the kingdom and of the oracles of God for the government and enlightenment of the body.

Among the later revelations to the Church are the doctrines of baptism for the dead, and celestial marriage. Many millions of people have died without being born of the water and of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Many millions more have passed away without ever hearing the name of Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved." Either these must all be lost or there must be some further plan of redemption than that known to Christian orthodoxy. This has been revealed in the doctrine of baptism for the dead connected with the preaching of the gospel to departed spirits.

When Christ's body was lying in the tomb after His crucifixion, He, in the spirit, was preaching the gospel to the spirits in prison who had been disobedient in the days of Noah. So in like manner the gospel is to be preached to all who

have not heard it while in the body, "that they may be judged according to men in the flesh and live according to God in the spirit." Baptism being an essential part of the gospel, and the earthly element of water being essential to its administration, believing and repentant spirits cannot obtain its benefits by personal attendance to that rite. Their living friends are therefore permitted to take their names and be baptized in their stead, the ceremony being duly witnessed and recorded on earth and accepted and ratified in heaven. This ordinance must be administered in a place properly prepared, in a temple built according to a divine pattern. Other ordinances necessary for the perfection of the sons and daughters of God, the uniting of the hearts of the fathers to the children and of the children to the fathers, may also be administered by proxy, the living in behalf of the dead.

CELESTIAL MARRIAGE.

Marriage is regarded by the Latter-day Saints as a divine institution. It is not a mere civil contract, but a sacrament. The first marriage on record was solemnized by the Deity in person. It involves not only the free choice of the partners in the union, but the seal and consent of the Almighty, and if this is not secured, the marriage is not acknowledged in heaven.

Celestial marriage is entered into by those who have obeyed the gospel and become the sons and daughters of God by adoption. The ceremony is performed

by the man who holds the keys of this power, or one deputed by him, he having received them through the revelations of God and the holy anointing and ordination. The parties are sealed by the Holy Spirit of promise through this medium. The woman is given to the man and they become one flesh. That which is thus sealed on earth is sealed in heaven, and is as valid as though performed in person by the Deity. It cannot be dissolved by human agency nor sundered by the shafts of death. The parties may be separated by distance or the decease of either, but the matrimonial union remains while eternal ages roll. And the family structure reared upon this enduring basis will survive the changes of time and the processes of nature, and the resurrection from the dead will establish it to endure and increase forever. The children born in this everlasting covenant of marriage are legitimate heirs to its blessings, and to the Priesthood, with its powers and gifts which reach within the veil, and they form the beginning of a kingdom and a dominion for the parents which will be continually enlarged in numbers and glory and majesty and splendor, while the cycles of duration succeed each other in never-ending procession.

If a wife thus sealed to her husband should precede him in that death which awaits all humanity, it would be his privilege to wed another. The second wife, or third, if the-second should die, would be sealed to him in the same manner as the first. They would all be his equally. In the resurrection he would have three

wives, with their children, belonging to him in the everlasting covenant. Thus he would have plural family relations in the kingdom of heaven, and be suitable company for Abraham, Isaac and Jacob and other ancient worthies, who obtained the favor of God and held communion with Him while in the flesh and whose names have been celebrated in sacred scripture. If the husband should die leaving the wife on earth it would be her privilege, if she felt so disposed, to be married under the divine authority to another man for time only, so that in the resurrection she might take her place by the side of her celestial spouse to whom she was sealed forever. If any offspring should result from the temporary union, they would go with the woman and be numbered in the family of her eternal partner.

If a man raised from the dead with a glorified body in the likeness of the Redeemer may have more than one wife through successive marriages in this world, there can be nothing unholy in that extended family connection. If it is right in that holy estate why not in this? The revelation on celestial marriage declares that if given to him in the everlasting covenant in the way appointed of God, he is not under condemnation but is justified in receiving more wives than one. They are sealed to him and become his, and he cannot commit adultery with them because they are his and his alone, given to him by the Almighty that a righteous seed may be raised up who will have faith in and serve God. Each wife thus sealed to him becomes part of him, one as much as another. None of them

are concubines, or mistresses, or mere ministers of lust. Matrimony is a holy estate, and being an eternal contract it has obligations which are pure and sacred and should be inviolable.

The primary objects of marriage are companionship and procreation. Animal gratification is not its high purpose. Plural marriage properly entered into, or celestial marriage in its complete form, is a check to license, and promotes control instead of indulgence, placing the true objects of wedlock in distinct pre-eminence. Every virtuous woman should have the opportunity to be married, and that to a good man whom she would prefer above all others. This in many instances would involve plural marriage, and if encouraged would prevent brutal and corrupt men from obtaining control of the bodies of sensitive and chaste women, and render less frequent ill-assorted and misery-breeding unions.

Celestial marriage in its fullness is ordained of God. It is an establishment of religion. Its revelation, celebration, spirit and practice are eminently religious. It is ecclesiastical in its nature and government. It is therefore considered by the Latter-day Saints outside the domain of constitutional law. Being within the pale of the Church, they believed its free exercise could not of right be prohibited. The Supreme Court of the United States has declared the laws enacted by Congress prohibiting the practice of plural marriage constitutional. The Latter-day Saints, as their Articles of Faith declare, believe in "obeying, honoring and sustain-

ing the law," and since the ruling of the Supreme Court have ceased to practice that particular tenet of their faith which has been thus proscribed. On September 24, 1890, President Woodruff who stands at the head of the Church, issued a manifesto to the effect that the practice of plural marriage would be suspended. At the Conference of the Church which convened at Salt Lake City, the following October, the action of the President was sustained by a unanimous vote of the Saints assembled on that occasion.

Celestial marriage as believed in by the Latter-day Saints, lays firm and secure the foundations of the family and the home. It promotes union, impartiality, unselfishness, patience, forbearance, self-restraint and all the Christian virtues. It opens the way for all women who wish to marry to fill the measure of their creation.

SYSTEM OF PROSELYTING.

The system of making converts to their faith is not the least peculiar feature of the religious life of the Latter-day Saints. The stranger is usually surprised beyond measure to learn the vast extent of missionary labor which has been performed since the sixth day of April, 1830, by this people; and is also filled with wonder to discover that this vast work has been and is being accomplished without excitement and without the aid of those ponderous special proselyting associations so

popular and apparently so requisite among other denominations of Christians. The very nature of the faith of the Mormons is such as to require early and unceasing efforts towards the conversion of their fellow men to a belief in the divinity of Joseph Smith's mission upon the earth. The first and most important reason for their strong devotion to this particular feature of their religion is this: they deem it a sacred duty—having been commanded by God—that they should convey the message of salvation to "all nations, kindreds, tongues and people." In pursuit of this object the Church early sent its proselyting ministers through the various regions of our own country and then into foreign lands. The system originally adopted is still adhered to, with only the necessary changes to meet the advancement in means of travel and methods of communication.

Every year a number of the faithful Elders of the Church are selected by the authorities to visit the various inhabited regions of the globe, as messengers of God's mercy to mankind. There are no absolute requirements as to age, social condition or scholastic acquirements. Many of them are so young as to excite feelings of ridicule in the minds of the learned clergy of the world; some of them are aged, having grown while the Church has been rising from comparative insignificance into a prominence which is marvelous; some are rich and some are poor in this world's goods; some are highly educated and some have never had opportunities for general study; some are farmers and artisans, and some are merchants and

professional men. But as a rule all are, or at least soon become, well versed in the Biblical lore. They are men of integrity and personal purity. And they are deeply imbued with a faith in the holiness of their cause. Traveling without purse or scrip, and relying upon their Maker, whose behests they are obeying, they cheerfully leave family and friends and go forth dauntlessly to their work. Sometimes their mission is to the state or country of their birth, and at other times it is to strange and far-off lands, with whose people and language and customs they are totally unacquainted.

In their work of propagandism the Elders of the Church have visited nearly all the civilized, and some few semi-civilized peoples upon the globe. Proclamation of the tidings, followed by thousands of conversions, has been made in every State and Territory of the Union. The British possessions on this continent have been visited, as have also been Mexico, the Antilles, and Brazil, Peru and other regions of South America. The labor has been prosecuted in England, Scotland, Wales, Ireland, Germany, Switzerland, France, Italy, Denmark, Sweden, Norway, Iceland, Finland, South Africa, India, the East Indies, China, Australia, New Zealand, the Society, Friendly, and the Hawaiian Islands. Nor has the work ceased. Missionaries are still preaching in most of the lands mentioned, and their success, especially in the United States and other countries, where they gain the attention of the thinking people, is certainly suffering no diminution.

Among the principles expounded to the converts is the law of gathering; and from the time that a believer takes upon himself the name of Latter-day Saint, his strong wish is to unite with the people in Utah. The worldly circumstances of a portion of the converts are very favorable; and when these well-to-do classes emigrate to Zion they frequently bring with them companies of their poorer brethren and sisters. By these means, and aid received from the Church fund, hundreds and thousands have been brought from the comparative serfdom of other lands, to join with their fellow-believers in a region of plenty and liberty.

TEMPLE BUILDING.

A characteristic "work" of the Latter-day Saints is temple building. As early as 1830, the year in which the Church was organized, in revelation, God spoke of temples. And His instructions and commands have continued until the present day. In a revelation given to Joseph Smith, January 19, 1840, at Nanvoo, Illinois, the Lord says:

"Therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and

endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

In consonance with express command from the Almighty, the people who represent His cause in this "last dispensation" have given great attention to this subject. The first site chosen for a temple was at Independence, Missouri, August 3rd, 1831. Next was the temple at Kirtland, Ohio, the corner stone of which was laid July 23rd, 1833. Then came the site at Far West, Missouri, located July 4th, 1838; and then the temple at Nauvoo, commenced on the eleventh anniversary of the organization of the Church, April 6th, 1841. Of the four mentioned, but two temples were completed—that at Kirtland and the one at Nauvoo. In both of these, however, ordinances were administered before the Saints were driven to some other region.

There are up to this date four temples in Utah—at Salt Lake, St. George, Manti and Logan. The building at Salt Lake is the largest and costliest of the number.

THE PRIESTHOOD.

The Church of Jesus Christ of Latter-day Saints believes in a divinely inspired Priesthood. It claims to possess such a Priesthood, and by its authority to administer all the ordinances of the gospel as required by the Lord Jesus Christ.

It believes that the Priesthood which Jesus bestowed upon His apostles, and through which they became His ambassadors, was, by the transgressions of man, and the killing of the holy men who bore it, taken back from the earth to heaven, and that for long ages the inhabitants of the earth had been destitute of the legitimate authority to officiate in God's stead. Hence, the reason for the division and contentions which exist in Christendom and the absence of those spiritual gifts and miraculous powers that were features of primitive Christianity. Before Joseph Smith attempted to baptize anyone into the Church he and Oliver Cowdery, his companion, claimed to have received the visitation of a holy angel, being no less a personage than John the Baptist himself, who was beheaded by the order of Herod. He, being a literal descendant of Aaron, holding the keys of the Aaronic Priesthood, had a right to officiate in the ordinances which belonged to that Priesthood. One of these was that of baptism for the remission of sins. His action was recognized by heaven as legitimate and proper, the Son of God Himself even submitting to be baptized in water by him. But John did not have the right to administer in higher ordinances, such, for instance, as that which is necessary for the bestowal of the gift of the Holy Ghost. Hence he said:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

This power belonged to the higher or Melchisedek Priesthood, which was held by Jesus. He bestowed it upon His apostles, who by this authority laid their hands upon the people who had been baptized, and they received the Holy Ghost. After Joseph Smith had received the authority from John the Baptist to baptize, he testified that he was ordained to the apostleship by the three apostles who were the companions of Jesus in His ministry in the flesh—Peter, James and John --and by virtue of that ordination he was authorized to lay his hands upon the heads of those who repented of their sins and were baptized for a remission of them, for the reception of the Holy Ghost.

The Church of Jesus Christ of Latter-day Saints, therefore, claims to have the full authority that the Church established by the Savior when He was on the earth possessed to administer in all the ordinances pertaining to life and salvation. Joseph Smith ordained other men to the Priesthood, and they went forth preaching the word of God and administering the ordinances of the gospel unto all those who were willing to receive them. It is by this Priesthood, and by it alone, as this Church claims, all the mighty works performed by the ancient prophets and apostles from the earliest days have been accomplished.

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